



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

science, and the other social sciences, that our so-called spiritual enterprises, art, religion, morals, and science itself may be treated descriptively and from a naturalistic point of view.

The method of this book is essentially that of Dewey and Tufts, *Ethics*, upon which it is apparently modeled. It consists of two main divisions, Part I is called "Social Psychology" and Part II is called, characteristically, "The Career of Reason." This division is based upon the presupposition—which just now is the subject of a very searching criticism—that there is some fundamental distinction between the types of human behavior that are instinctive and, for that reason, innate and predetermined, and that same behavior under the influence of reflection, ideas, and ideals. The difficulties of maintaining such a distinction in practice are such that certain writers have gone so far as to deny the existence of anything that corresponds to instinct in human behavior. What we call instincts are merely habits that were learned early, and on the basis of very little experience.

These are, however, problems for the specialist and the general reader, for whom this book is designed, will not regret the absence of any consideration of them from the text. The general reader, on the other hand, will appreciate the thoroughly interesting treatment which this book gives of a subject that has been a source of perennial interest to mankind, namely his own human nature.

ROBERT E. PARK

UNIVERSITY OF CHICAGO

Morale. By G. STANLEY HALL, LL.D., Ph. D. New York: D. Appleton & Co., 1920. Pp. ix+378. \$3.00.

Among the new conceptions with which the world-war has made us familiar is that suggested by the word "morale." In the language of the soldier morale meant the will to fight. Many things, food, clothing, bodily comfort, health, high purpose, a belief in one's cause, all these factors contribute in due proportion to maintain morale in the individual soldier and in the army as a whole.

G. Stanley Hall has taken over the term and generalized it. Morale means with him the will to live in such a way as to realize the purposes that are implicit in life itself. For him morale is not merely the supreme standard of life and conduct but it is "the one and only true religion." He says:

If God be conceived as immanent, as thus implied, and not as *ab extra* and transcendent, which is idolatry, we might define morale in terms of the Westminster divines as glorifying God; while the other half of this famous definition

of man's chief end, "and enjoy Him forever," is simply transcendental selfishness. True morale is never motivated by the expectation of pay or pain in another world.

The body of this book is based upon studies of the personal experiences and medical history of soldiers under the stress of war and of battle. In substance, however, it is a series of lay sermons based on war psychology and bound together by the central and inspiring theme—morale. "Thus my book," says the author, "is a plea for nothing less than a new criterion of all human worths."

ROBERT E. PARK

UNIVERSITY OF CHICAGO

The Bolshevism of Sex: Femininity and Feminism. By FERNAND J. J. MERCKX. New York: The Higher Thought Publishing Co., 1921. Pp. 207.

The Foundations of Feminism. By A. BARNETT. New York: McBride Publishing Co., 1921. Pp. 245. \$2.50.

Textbook of Sex Education for Parents and Teachers. By WALTER M. GALLICHAN. Boston: Small, Maynard & Co., 1921. Pp. 294. \$2.00.

Sex Factor in Human Life. T. GALLOWAY. New York: American Social Hygiene Association, 1921. Pp. 142. \$1.25.

Children by Chance or by Choice. By WILLIAM HAWLEY SMITH. Boston: Badger, 1920. Pp. 361. \$4.00.

The Bolshevism of Sex is a prolix and superficially rationalized attack upon feminists and feminism.

The Foundations of Feminism, on the other hand, is an attack of an entirely different and interestingly unusual sort. The author is in full sympathy with aspirations of women for freedom. He is, however, brave and honest enough to justify them on their own merits. Their significance, and that of womankind, is not in origins, historical or biological, but in the potentialities of the present social situation, which call for no bolstering of rationalization. I.W.W. may, indeed, stand for "I Want What I Want When I Want It," but it strips a lot of sophistry from the psychology of the labor movement. This book performs a similar service for the woman movement. Reduced to its basic impulses, feminism must, however, seek its social sanction by avowing strict responsibility to society for results in terms of the organic welfare of society. So, it